774 fourth day, and my impression was that the participants were in a very quiet, dull and somewhat sleepy mood. The festival is conducted by the lamas of the Mewu lamaseries, more than half of whom attend. The chieftain does not come regularly himself, but always sends members of his family. The participants arrive in their Sunday-best, their costumes often being magnificent. The women wear red silk tassels on their conical felt hats. You see a great many purple and scarlet silk jackets with gay collars; red, purple and figured pulu coats; rich hair ornaments of silver and gold. The middle section of the gala hair ornaments of the young girls is decorated with silvery bands of tin. The women's furs are often trimmed with a bias band of cloth that looks like a skirt and is edged with otter fur or colored cloth. Everyone brings along his best saddles and bridles, often mounted with silver. You see many showy weapons, guns with silver-mounted stocks and swords in choice sheaths. The women also wear beautiful knives in their belts.

/69/ Social Life

551 The Mewu-Fantzu are said to have surnames (hsing), a custom
563 which they have taken over from the Chinese, probably only a short time ago for it was not customary among the Fantzu, and the surname is not used in conversation. (1) According to an ancient

1. According to Ekvall 4), page 42, the Amdo-Tibetans have only given names; Rockhill 1), page 724, says the same.

custom, a child is given a name by a lama when it is one or two months old. This name-giving is not connected with a special festival. An adult is usually given a nickname by his friends, which refers to a special characteristic or event, for example, "imperfection," "deformed." I have no information about a change of name as a result of marriage. People with the same surname may marry, likewise relatives, all except brothers and sisters. Thus cousins may marry or a nephew may marry his aunt on either side of the family, or a son may marry the divorced wife of his father. Couples from the same neighborhood or from outlying areas are free to marry, but not those of special tent encampments or special families.

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may happily come after marriage, are not pre-determining reasons for a marriage. The wealthier families, moving with the times, are beginning to realise that education for girls is not a mere waste of money, or a whim of some old scholar to be indulged in favour of a favourite granddaughter, as was once the case. To-day a young man of good family expects that his wife shall be able to read and write and have some general education. Nevertheless the duty of a wife is still to bear children, keep the home, and perhaps help to run the shop. She may have her women friends, usually drawn from relatives and in-laws, but there is little social life shared by husband and wife. He goes out to see his friends alone, or entertains them in his own home without his wife being present, although among the more advanced families he may present her to the guests before the meal.

A newly married bride has little independence in her husband's home, for it is controlled by her mother-in-law, or if she be already dead, by a sister-in-law senior to herself, or some other female relative of her husband's family. Her happiness will depend on the character of these women, for her husband has little to say in the home, and if she is disliked by his mother, he can do nothing to alleviate her lot. The best and most certain way of obtaining consideration is to give birth to a son, and if the child lives her position in the home is assured. Unfortunately the infant mortality in a country where medical knowledge is slight and the services of a skilled doctor unobtainable, is naturally very high. So much is this the case that no Min Chia will celebrate the birth of a child until it has lived at least a month, and it is not given a name until it has survived a year. Then indeed the family begin to feel that they have really got a new member, and the important question of the name is decided.

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553 As a consequence of Min Chia and Chinese ideas about
787 Ancestor Worship, the name of a deceased forbear or other relative is never employed a second time. A name is something absolutely personal to the individual, and in former times at least, it was believed that the character of the name influenced the character of the child. The moment of birth is still carefully recorded for the purpose of drawing the horoscope, which in turn decides such questions as the suitability of the character of the name, and the eligibility of the boy's bride in future years. For if the horoscopes of two children are not in agreement no marriage between them would be regarded as possible. While the avoidance of the name of an ancestor or relative is probably based on ancient beliefs about the influence of the name on the individual, it is now attributed to the necessity of avoiding confusion in the pedigree and in the ceremonies of Ancestor Worship such as the Shu Pao where the names of the dead are read out. European practice sufficiently proves that this is not a really valid objection.

553 The name is usually chosen by the grandparents, sometimes after consulting an astrologer, and consists either of one word or two in combination. If one word is employed all the children of that generation will be given names which are written with characters having a similar component, so that in future it will be possible to recognise at a glance the generation of these relatives. Names of two characters are more usual, though some families employ the device of alternating one character and two character names in succeeding generations, so that the father has a single character name, the son two, and the grandson one again. When two characters are used the first word is a constant, repeated in the name of every child of that generation, the second is different and serves as the distinguishing sign. Any two words which can be written with Chinese characters

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are used, sometimes irrespective of their sense, being two words from a classical book chosen at haphazard, or sometimes having an allusion to some family circumstance. Thus a boy born when his grandfather was seventy years old was named "Chi Te", meaning "seven (score) obtained" (a grandson). In this case any other children of the same generation would have to be called "Ch'i" as the first part of their names, even though the two characters might make no sense.

Little distinction is observed between the names of men and women, since the constant search for new names has usually eliminated all the more obvious and appropriate characters. If possible girls are given names relating to flowers, while boys' names signify, virtue, learning, loyalty, or objects traditionally typifying these characteristics, such as pine trees for endurance. When boys first go to school, at seven years or so, they are given in addition a "book name", usually two words from a Chinese classic, if possible with a learned significance. In the family children are often called by nicknames such as "*hsiao san*". "little third" meaning that it is the third child, or, a common nickname, "*chiao hua*" "able to talk". It is curious that these names, though Chinese, are in common use among the Min Chia, who rarely if ever employ Min Chia words which cannot be written as names. This is invariably the case with the educated class, the peasants sometimes merely giving their children a simple numerical name which records their place in the family. The Min Chia have a number of surnames which are pronounced in a way quite unlike the Chinese sound of the character used when writing them, and it is probable that this is due to the desire to find some means of writing names which must be recorded. The same necessity has led to the use of first names which are of Chinese origin, though pronounced by the Min Chia in their own way.